December 6, 1955

UTHERAN WITNESS

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PAUL ELMER

"Hark the glad sound! The Savior comes!"

Letters

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EXCERPTS FROM LETTERS: "THE LORD'S LADIES' AID"

WITNESS, September 27, 1955

I am among those shocked to read about the "Lord's Ladies' Aid" in the LUTHERAN WITNESS. And this a year after the Scriptural presentation in the same LUTHERAN WITNESS by Pastor John Herrmann on the joys of Christian Stewardship in his exposé of "Money-Making Schemes"!

MRS. THELMA LANKOW

Fallbrook, Calif.

I express my regrets over the fact that our LUTHERAN WITNESS is now reversing itself by using the article by Pastor Yount for publication. We rejoiced greatly at the stride forward when you gave space to Bro. J. E. Herrmann's articles, which agree with the Scripture.

(REV.) E. RIEDEL

Summerfield, Kans.

May I express my extreme regret that a recent article was permitted to appear in the WITNESS? This is the article that deals with the work of the "Ladies' Aid." As I read that article, I felt that the WITNESS had reached a new low in general.

Our church body in the past decade has made great strides in the matter of stewardship and is making progress in teaching our people to exercise it. Then to come across a leading article in our official church organ, in which sales, bazaars, and church suppers are built up as the proper activity for women's groups, is, to say the least, most disappointing. It sort of dated, if you know what I mean, the WITNESS.

Many of our pastors throughout Synod have worked diligently to lift the activities of their Ladies' Aid groups to a much higher level. My own church is one of these examples. Would you suggest that we have been wrong and begin to pattern our activity according to the article which appeared in the WITNESS? I would like to repeat that to me and my people it seemed like hitting a new low.

Brooklyn (REV.) AUG. F. BOBZIN

I would challenge and call into question particularly the sentence which says, "There are many women who have little money and no aptitude for making mission calls. . . ." Any direct gift, large or little, is one loved by the Savior. And we know that aptitude for witnessing to the Savior comes from a simple Christian faith.

(REV.) DONALD H. LARSEN

Spokane, Wash.

It did my heart good to read "The Lord's Ladies' Aid." May God bless men like Pastor Yount who stand up and defend our Ladies' Aid Societies!

It is sad to note that some do not feel the same way. Could it be they would have us believe that the Lord is no longer interested in anything less than our silver and gold?

MRS. ARTHUR JAHNKE

Medford, Oreg.

Pastor Yount submitted a very fine article in the September 27 issue of the WITNESS — "The Lord's Ladies' Aid," except for one point, "sales or bazaars."

If the women in the church are really concerned about contributing more money to the church and Synod, they'll find it can be done without fostering sales and suppers.

Bristol, Conn. ELSIE E. DESMARAIS

Our good ladies . . . need no encouragement in their non-spiritual activities. . . .

Let's get behind the growing, Christ-serving movement that will get our ladies and their societies to work studying the Bible and teaching it, praying, serving the sick and needy, calling on prospects, and reclaiming the straying.

(REV.) ROBERT K. MENZEL

Mill Valley, Calif.

The author suggests: "There are many women who have . . . no aptitude for making mission calls."

I am sure the author was referring to individuals whose natural abilities, personalities, and traits made it a rather difficult thing for them to do personal mission work. However, if this is to be a "blanket" statement, I fear it could be wrong.

Paul once told a young man: "Stir up the gift of God that is in thee." Many of our people DO have an aptitude for mission calling, but they have never been challenged! Their dormant gifts have never been stirred! . . . I have often witnessed, to the praise of the Holy Spirit, that individuals who seemingly had the least in natural talent became the most effective in their witness. It takes patient teaching, much prayer, encouragement, and then, above all, a chance to actually do it!

(REV.) ARTHUR O. KAUL

Jerseyville, Ill.

To foster and encourage sales, bazaars, and the regular bimonthly serving of meals for profit, in competition with existing food establishments, seems in my humble opinion to be well outside the area of legitimate activities and purposes of a church organization.

Love of Christ and for our unsaved fellow creatures, if properly fostered and encouraged by God's Word, should inspire even those who have no aptitude for making mission calls to serve their Lord by participating in His work.

Cincinnati, Ohio W. C. LEBERECHT

(Continued on page 14)

THE COVER

In the autumn of 1954 Miss Voester, director of music for The V Church — Lutheran, Bronxville, N. Y the past 12 years, began training a g of seven girls for the Concert Bell C Joyce Johnson, Dolores Abruzzo, garet Damone, Bonnie McGinnis, J Johnson, Donna May Elmer, and J Grill. Since that time the hand ringers have added much to the be of the musical portions of the ho services of The Village Church, of w Rev. Howard L. Halter is pastor.

The photo on the cover took prize at the Ipswich, Mass., conve of bell ringers last August. Pastor H wrote the WITNESS: "At Ipswich t were photos of 40 groups, which is number of bell-ringing groups in Ar ica today. We now have four bell ch since this summer we acquired the of the bells — 42 in all."

The hand bells were cast in Whitechapel (London) Bell Four now known as Mears and Stainb where Big Ben and the Liberty were also cast.

Miss Voester, who directs the Cha Choir, Boys' Choir, Girls' Choir, Cece and Bell Choirs of the congrega trained abroad. At ten, when she a pupil at Marymount School, Liverp England, she won the Granville Ban Award for mature piano stud (screens hid the contestants from judges). On a four-year scholarship studied at Midland Institute of Musi Birmingham and continued her acade studies for six years at Queensw College. At Stuttgart Conservatory, G many, she was the pupil of Emil Sauer, pianist, and Herman Ke organist.

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The Star And The Scepter

By ALFRED VON ROHR SAUER
Professor of Old Testament,
Concordia Seminary, St. Louis, Mo.

The man in the Old Testament who gave us the ancient prophecy of the Star and the Scepter was a soothsayer named Balaam. Most of us remember him because he had a donkey that talked. His name, however, is more closely associated with his mission. The name Balaam means "Destroy the People." That is what King Balak of Moab hired Balaam to do: curse God's people. But God reversed this program completely and constrained Balaam to bless His people.

God's People Are Separate

In the first part of this blessing Balaam characterized the people of God as a *separate* people: "Lo, a people dwelling alone and not reckoning itself among the nations!" As Israel was set apart from the other nations of antiquity, so we of the church of today "are a chosen generation, a royal priesthood, an holy nation, a peculiar people." We, too, are dwelling alone. In Christ, God has sanctified us and set us apart from the world. He has forgiven us and cleansed us so that we might be a pure fountain of Jacob sparkling amidst the wasteland of this world. The differentness with which God has graced us may make us the object of reproach to those without; yet ours is really a quality and a distinction of priceless value.

We are not only separated from the world, we are also separated from many other people of God. There are people in both of these areas who need to be told why we are separate, why we dwell alone. Certainly we can do that without violating our peculiar status; we shall witness, but we shall not conform.

God's People Are Numerous

As people of God we dwell alone, and yet we are not by ourselves. We hold membership in a community of saints that knows no barriers or limits. Balaam said: "Who can count the dust of Jacob or number the fourth part of Israel?" Already God had begun to fulfill His promises to Abraham and Jacob that He would make their seed as numerous as the dust of the earth. And yet that was only the beginning.

The dimension of the spiritual Israel, to which we belong, is far greater. We are compassed about by so great a cloud of witnesses that their number transcends the boundaries of time and space. We belong to the great multitude which no man can number, of all nations and kindreds and people and tongues, whom God has called to take their places before the throne of the Lamb.

God's People Are Righteous

What a paradoxical society we are! Alone and different, yet numerous and universal! But there is an even greater paradox in us. Balaam looked at God's people and said, "Let me die the death of the righteous, and let my end be like his!" Thus one who was not different looked at those who were different and wanted the one thing which they had: righteousness. And so our differentness today consists chiefly in this: We are a righteous people! Not that we ourselves are any better than other people; rather our righteous God made us a present of His righteousness. Through the gift of Christ's rightness we were reunited with God and separated from the wrongness of the world.

Having this righteousness of Christ, we look forward to a happy end. We shall die, yes! But our death will be different, as Balaam in this most remarkable statement already recognized. Our death will introduce us to a blessedness that will be truly different from any experience in this world: We shall see our Lord and God as He is. We shall be permitted to dwell with Him in a glorious communion that knows no end.

God Is Faithful

In the second part of Balaam's blessing the God of Israel is characterized as a *faithful* God. When King Balak heard Balaam bless Israel instead of cursing it, he tried to explain this reversal. Balaam had been standing at a shrine of Baal when he spoke. Balak thought that perhaps Balaam's God did not like this shrine and therefore changed the curse into a blessing. Maybe some other place would suit Balaam's God better. So Balak suggested a change of viewpoint. But Balaam answered that that would be to no avail; such a change of position could not change the blessing of his God. He said: "God is not a man that He should lie, or a son of man that He should repent. Has He said, and will He not do it? Or has He spoken, and will He not fulfill it?" It is this same God who is faithful and unchangeable in blessing His people today. Men have a way of breaking their word, because they change their minds. But our God is different! He never revokes

(Continued on page 8)

Your SYNOD

THE PRESIDENT

The Hon. Wisconsin Synod, in its Preamble (unanimously adopted) to the resolution presented to its convention in Saginaw last August (adopted by a vote of 94 to 47), charges our Synod with having *"brought about the present break of relations that is now threatening the existence of the Synodical Conference. . . ."* The Wisconsin Synod declares in said Preamble that our Synod is guilty of the charge "a) by reaffirming its acceptance of the *Common Confession* as a 'settlement of past differences which are in fact not settled' " and "b) by its persistent adherence to its unionistic practices."

In former articles I mentioned the specific charges of "unionistic practices" and sought to give the members of our Synod factual information concerning them. There remains the following specific charge, which I quote from the Preamble mentioned: "negotiating with lodges and Boy Scouts of America with the plea that this gives opportunity to bear witness, under the same plea taking part in unionistic religious programs and in activities of unionistic church federations." The reader will note that this really presents three charges: 1) negotiating with lodges, 2) negotiating with the Boy Scouts of America, and 3) taking part in unionistic religious programs, etc. See August 16 WITNESS, p. 264, for Boy Scouts article. What about the other two?

Negotiations with Lodges Unionistic?

To be sure, these "negotiations" with lodges might be branded decidedly unionistic if we had violated, or sacrificed, or compromised Scriptural principles, or if we had been guilty of spiritual fellowship in such "negotiations." But what are the facts? Why did our men, and especially our Comission on Fraternal Organizations, ever enter into discussions with lodges? Our members know that again and again they are invited to join this or that lodge. When they decline to do so and are asked why they will not join, some are able to give a clear-cut answer. Others, either because they are not too well informed or because they do not care to argue the question, simply answer: "Because my church is opposed to membership in the lodge." However, lodge men, and especially lodge officials, continued to ask why. Often our pastors were called on to answer and point out to the local lodge leaders that our objection was primarily the "religion" of the lodge. Here let me quote from Dr. A. H. Grumm's article in *Another Fraternal Endeavor*, p. 81: "We found that many lodge people and many lodge leaders had never realized that there could be an objection to this type of natural man's religion. One leader told me, 'A little religion is good for everybody. That's what we are trying to give them.' When he was told: 'Christ is our religion, and Him you have utterly ignored,' he was more than surprised."

Real Testimony on the Lodge Issue

Another quote from Dr. Grumm's article: "Our church has compiled information on these matters [worship features], has warned consistently against the false worship of lodgery, has put itself on record on how to deal with lodgery in greater detail than any other Lutheran body today. At its Houston Convention it has clearly spoken in the matter of admission of lodge members in the church. It is interested, not in the matter of merely keeping its people out of lodges because that is a 'rule,' but in keeping souls from being destroyed by merging into a deistic fellowship. It will do what it can to help remove such deistic worship, where lodge groups, not considering it essential, will be led to eliminate it and in this way eliminate a grave danger to the souls of men."

Not only individual pastors, but especially also the members of our Commission on Fraternal Organizations have done much of this work, the latter particularly with officials at headquarters of lodges. In some instances they have been successful, in others only partially so or not at all. However, the question is whether these discussions, these clear-cut testimonies, are "unionistic practices." Are they not truly witness bearing? Does not the word of God: "Be ready always to give an answer to everyone that asketh you for a reason of the hope that is in you with meekness and fear" (1 Peter 3:15), apply? In all earnestness I would plead with the brethren of the Wisconsin Synod to withdraw their charge that in this our Synod is guilty of "unionistic practice." Our men are testifying courageously and effectively against any Christless or anti-Christian religion.

Charge of Unionistic Practices

The Wisconsin Synod has referred to co-operation of welfare agencies with similar agencies of other Lutheran bodies as an instance of taking part in "Unionistic Religious Programs." These welfare agencies limit their joint endeavors strictly to externals, while s itual work, church work, is just strictly carried on and supported by several synodical districts or synod congregations or individuals. — "T may reach a comity agreement as the institutional chaplaincies to be fi from each body, but the chaplains called and salaried and supported their work by their respective chu bodies."

A writer of the Wisconsin Sy raises objections especially against " theran Charities of Chicago." Rev. E. F. Witte furnished the foll ing information: "While discussi were under way leading to my acce ance of the position as Executive Dir tor of Lutheran Charities (which by way was under a contract and no 'call'), I asked for assurance that line of my duties I would not be quired to act in any way contrary the principles of my Synod with resp to church union or fellowship. I ceived the following reply under d of May 5, 1944:

" 'We must make it clear that are merely presenting a Lutheran Ch ities program to the community a a united effort to further strengthe develop, and coordinate the services all Lutheran welfare agencies in t Chicago area. We should be very ca ful so as not to disturb any of o Missouri brethren for whom I ha a great respect and admiration a ever seek to promote our welfare wo so as to merit and hold their cooperati and support in this great venture.' " We should not be accused of "unionist practice" on account of this. There no joint worship, no spiritual fellowsh involved. Our Synod does not appro of such worship and fellowship unle there be unity in doctrine and practic If any individual has become guilty practicing wrong fellowship, he h violated the agreement. He should b admonished as a brother who has erre

May this suffice. Herewith I co clude the replies to the charges pr ferred against our Synod. I have soug to give members of our Synod factu information. I hope that also membe of the Hon. Wisconsin Synod who hav read the answers will consider well th plea that the charges be withdraw Surely these charges, which have n been established on the basis of Scri ture, must not lead to severance relations. No church bodies are closer doctrinal unity than we in th Synodical Conference. Let us pray Go graciously to preserve it.

JOHN W. BEHNKEN

The Psalter

ho Is This King of Glory?

Psalm 24:10: "Who is this King of ry? The Lord of Hosts, He is the g of Glory."

here is a proverb of the African natives that says, "A well-worn n must lead to a great king." For ost two thousand years the chil- n of men have been following the h to Bethlehem. It's a well-worn h by this time, and it leads to a g who is great indeed — greater n any mortal who has ever worn royal purple. He is the King of ry, at whose feet all the tribes of n must lay their trophies as they wn Him Lord of all.

Not all men, sad to say, join in t homage. An old Greek myth s of Prometheus, who defied and rned the gods by stealing the heav- y fire from Mount Olympus. For nishment of this defiance he was und to a rock, where a large eagle, nt by Zeus, came daily to pluck ay at his vitals.

In the same spirit of pride many en today flout the true and living d. They try to steal the fire from s altar. They covet, then claim for emselves, what belongs to God — sdom, power, glory. They fail of urse — and they must take the con- quences. They are chained to the ck which they have hewn for them- lves.

The King of Glory shows us a tter way: "Not by power, nor by ight, but by My Spirit, saith the ord of Hosts." In His Spirit alone o we find the key to happy, abundant ving. His Spirit is love and truth and rgiveness. His Spirit alone opens to s the gates of glory.

In this Advent season the glorious ates swing wide anew. And through ose welcoming portals stream all the eary, sin-ridden sons of men who ave seen the star of the Advent King nd have hastened to kneel at His rone. Hither comes the fugitive from ne storm and strife, the pilgrim along fe's tortuous road, to find in Him ne haven of rest.

This is the King of Glory: Our avior, God's own Son. Once He ame in meekness; daily He comes in race; at the end He will come in lory.

May this be our Advent prayer: O King of Glory, establish in our earts Thy throne, and rule us by hy love!"

THOMAS COATES

JHS And Jesus Said

And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you and shall be in you. JOHN 14:16, 17

In these well-known words the Savior directs our view to an area of Christian truth on which He had not yet dwelt in His farewell discourses.

I will give you another Comforter, He says. Mark that word *another.* Jesus Himself had been the Comforter of His disciples during the years that He was their Teacher and with them traveled through Palestine. But His visible presence was to be withdrawn, and soon He would no longer be seen at their side. But they were not to despair; another Comforter would be given them.

The term calls for an explanation. Its Greek form is often quoted: the Paraclete. We know what it means to comfort a person. It signifies bringing cheer and strengthening to one who has suffered misfortune or bereavement. But the word used by Christ, while signifying a person performing the work just mentioned, has a wider and richer meaning; it denotes a counselor, advocate, a helper in general. A person fulfilling these important functions would take the place of Jesus, as it were, when His visible sojourn would be ended.

Who is this Counselor? He is the Spirit of Truth, says Jesus. For one thing, He would not be a visible person with a body like that of our Lord Jesus Christ, but a spirit. For another thing, He would be a being who possesses and dispenses the truth, whose every statement can and must be accepted without reservation. This Comforter, or Counselor, would be with them not for a few years, but forever. Verse 26 discloses His full identity. Jesus says the Comforter is the Holy Spirit. Therefore it is the Third Person of the Holy Trinity whose coming is promised and who is described as Comforter, Helper, Advocate. The promise pertains to us, too. We Christians often appear weak, insignificant, and easy prey for the bold, aggressive enemies of the Gospel. But Jesus says we shall have the Spirit of Truth as Counselor and Advocate. Our equipment is precious. Are we listening to, and following, this Attorney as we should?

WILLIAM F. ARNDT

The Lord's Supper

While Baptism, which is sometimes called the Sacrament of initiation into the Christian Church, needs to be performed only once for a person, the Lord's Supper, which is sometimes called the Sacrament of confirmation in the Christian faith, needs to be used often. A frequent use of the Holy Supper is recommended in the words of the Lord: "This do, as oft as ye drink it, in remembrance of Me," and in the words of the Apostle Paul, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

Luther emphasized three compelling reasons why Christians should receive the Lord's Supper frequently: the Lord's command, the Lord's promise, and man's need of forgiveness of sins and strength in faith and in life. What Christian would not want to go frequently to the Lord's Supper to receive sustenance for his soul!

One of our duties and privileges as Christians is to give testimony of our Christian faith before men. As often as we celebrate the Eucharist, we bear witness publicly to our Christian faith, and we give testimony to the fact that we are in unity of faith with those who commune together with us (1 Cor. 10:17).

Do we properly appreciate the importance and the value of the Lord's Supper? Luther once remarked that the many attacks and criticisms that are directed against the Sacrament of the Altar should teach us the importance and the value of this sacred institution; for, he says, Satan fights most bitterly against the most precious parts of Christian doctrine. Let us thank God for having given us this Sacrament in its truth and purity.

What a priceless treasure is ours in the Lord's Supper! It is a channel through which God's boundless grace flows into our lives. Every Christian should deeply cherish the Sacrament of the Altar, learn to know it more fully, be able to explain and defend it, and fortify himself periodically by partaking of the Lord's Supper.

If we go to the Lord's Table in penitence and in faith, the Lord will invite us to the great banquet at God's table in heaven, where endless portions of joy shall be ours.

When Thou shalt in Thy glory come
To gather all Thy people home,
Then let me, as Thy heav'nly guest,
In anthems praise Thee with the blest.

CURTIS C. STEPHAN

Editorials

God Means You

Christianity is a highly personal religion, a matter between the individual sinner and his God.

In the Decalog, for instance, God addresses Himself to the individual. "Thou shalt, thou shalt not," He says, employing the singular number to impress upon each individual human being his personal responsibility toward his Maker. The same individualizing is noticed in the well-known statement of Habakkuk: "The just shall live by *his* faith"; again the singular number. To the fallen but penitent woman in Simon the leper's house Jesus said, "Thy faith hath saved thee." And in the Great Commission, "He that believeth and is baptized shall be saved." There are no family passes to heaven, as though a spouse could effect entrance for spouse, parents for children, or vice versa. Each will be on his or her own.

We should not content ourselves with membership in the outward organization of the church or foolishly imagine that our confirmation certificate is a guarantee of everlasting bliss and happiness. The personal bond of faith, strengthened and undergirded by faithful use of the means of grace, must be maintained between us and our Savior. *I* must repent, *I* must believe, *I* must honor the Lord with a life of loving service. And if I am found in that faith, He will also say to me: "Thy sins are forgiven; thy faith hath saved thee; enter thou into the glory of thy Lord."

"Tragic Fact"

The large number of young people who leave the church *after confirmation* was termed a "tragic fact" in the report of the youth department of the World Council of Churches to its Central Committee. The statement added that the "problems involved in the loss of youth to the church have been and are bewildering."

It is doubtful whether the "ecumenical discussions" proposed by the department will retard these losses. The care and keeping of youth is the primary responsibility of the local congregation.

Many churches daily and richly provide for the wants of their lambs. Nothing is too good for them. But when those lambs become less tender sheep and need to be led with more and more loving care, they are sometimes pushed and driven to bewilderment.

Youth lost to the church through lack of a consistently loving concern for their salvation represents a tragedy, not in one but in two dimensions. Is your congregation losing young people after confirmation?

Serve the Lord with Gladness

The closing weeks of a year always bring with them the task of finding suitable candidates for the various offices in the church. This is a matter which deserves prayerful consideration and care. A Christian congregation should not approach it lightly. Whether a congregation nominates by acclamation or upon recommendation of a special committee, utmost care should be exercised. Nominees shou men of honest report, full of the Holy Ghost and wis A church cannot afford to nominate uninterested me the hope that they will be models of enthusiasm and ciency, as well as examples after they have been ele Church offices are and should be positions of trust w are bestowed upon those who have already proved devotion to the Lord's cause. See 1 Tim. 3: 8-13.

On the other hand, no member should refuse to s without most urgent reasons. God expects us to place gifts which He has bestowed upon us into His service the welfare and benefit of mankind. Not everyone has gift to hold office. Yet those who have the gifts should shirk their duty. Let them not seek the office; but if church seeks them, let them serve with gladness. The conveniences which they must frequently bear are infini imally small compared with that great service of love self-sacrifice which our blessed Redeemer rendered for No line of endeavor on earth offers so much genuine sa faction as does church work cheerfully done. Do your p

Transfer Versus "Permit"

We are told that one out of every seven families in United States is on the move each year. Statistics-wise Missouri Synod contribution to this migrant populatio approximately 70,000 families. Thousands of these fami leave without notifying their pastor of their new locati Despite painstaking efforts on the part of the pastor ma such families are lost to the church and the Kingdom. O ers among this large block of transients are content carry a "Communion Card," or "Permit," rather th transfer their membership. The resultant tragedy may seen in a graveyard of unused talents. At best, many tra sients attend church with a fair degree of regularity a partake of the Lord's Supper spasmodically. Privilege a responsibility in working for the Kingdom are concej that progressively lose their flavor. The Savior's directiv for mission work, both personal and world-wide, beco increasingly vague in their application. Dominated by "guest complex," these Lutheran transients sometimes b come a hindrance rather than a help to the local congreg tion.

Jesus has no place for "guests" in the Kingdom this si of heaven. His vineyard is large. There is work to do f all until the day that *He* calls a halt. From Missouri Syn Lutherans in particular, to whom "much is given," does t Lord expect faithfulness in the performance of their Chri tian calling. This work leaves no room for idlers even the complexities of our age involving a high percentage transiency.

There is a place for the Communion "permit" purely a an emergency device for identification purposes. Howeve there needs to be an increasing emphasis on membersh *transfers* and on the speed with which such transfers a negotiated.

MARTIN P. STUDTMANN, *Editor,*
The Texas Messenger

oose Leaves

Everybody Wants Money

As Christmas approaches, we get dozens of requests for tributions for various church and social activities, not nention the many suggestions for gift subscriptions to odicals and magazines. Surely these church and social ses are good and deserve our support. Above all things, US pleads in every cause of missions and charities. how can we give for so many things?

Let us, first of all, choose our own preferred causes and for them from year to year so that they will have gular income. If other people do that for other causes, y, too, will have a steady support. Of course, if any- y can give for all causes, in God's name he should do so. Another thing to remember is to consider the need of ious causes. One cause will have a greater need than ther at a given time. Study the needs of all, and allevi- the greatest needs as far as possible.

Christians, of course, know that the first need is always the spreading of the Gospel. Therefore they, before all ers, support the work of their congregation. At the ne time they realize that the congregation is not the pping place but the starting point of the Gospel, from ich God wants His Word to go out into all the world. they will also support the work of the church at large, t they Word of the Lord may be brought to every sinner erywhere.

For a *blessed* Christmas "it is more *blessed* to give than receive" (Acts 20:35). — G. M. Krach, in *Christ Lu- eran Church.*

Changing Role of Clergymen

Protestant ministers, graduates of five major theological minaries across the country, were asked to delineate their ostolate in questionnaires sent them by Dr. Samuel W. izzard, a Presbyterian clergyman who is also associate ofessor of sociology at Pennsylvania State University.... . Blizzard last year began a survey that reveals the ining role of the pulpit in American Protestantism. mong its ministers, preaching is being "relegated to a less portant position, and the roles of pastor, counselor, or- nizer, administrator, and promoter are coming to occupy e resulting void." The typical day of a Protestant min- er as disclosed by the survey is marked by the steady essure of correspondence, telephone calls, parish busi- ss, hospital rounds, private counseling, study groups, d civic functions, leaving all too little time for private ading and family life. What ultimate effect this trend ll have on religious belief and practice among Protestants ould be hard to judge. Certainly, bringing religion into se contact with people in their everyday lives is a strong d necessary challenge to secularism. The trend toward greater social involvement of religion is not, however, thout its dangers. Should social welfare become a sub- tute for religion and the man of God give place to the ychologist and the social worker, the damage would be reparable. It would be a poor bargain that bartered tem- ral goods for eternal gain. — *America.*

What's the Answer?

Question: Does a pastor have the right to deny Communion to a member who has married a member of the Roman Catholic Church? And would the answer to this question be restricted in any way if the Lutheran member did or did not sign the agreement which is connected with such a marriage?

Answer: The marriage of a Lutheran to a Roman Catholic is legal and valid, but hazardous and therefore inadvisable, as also leading sociologists point out. The reason lies not in the person of the Roman Catholic party, but in the intolerant attitude of the Roman Church, which does not permit a priest to officiate unless the prenuptial agreement has been signed by both parties.

According to this agreement as used in the Archdiocese of Milwaukee (photostatic copy on file) (1) both parties promise without reservation that all children issuing from this union shall be baptized only in the Roman Church and educated only in the Roman faith; (2) the non-Roman Catholic promises and agrees in no way to interfere with the Roman Catholic party in the free exercise of his or her religion and to carry out the provisions of section one even in the event of the death of the Roman Catholic party; (3) both give the Archbishop the right to enforce each and every promise contained in the agreement and empower him to give full force and effect to it; (4) both agree that these promises and covenants become effective and are binding on their respective heirs, next of kin, executors, administrators, and/or subsequent guardians and their successors.

It is utterly inconsistent with his Christian profession for a Lutheran Christian to make and sign such an agreement, to submit to being instructed in Roman Catholic doctrine, and to solemnly agree to have his children brought up in a church which in many of its teachings has departed from the Holy Scriptures. These are grievous sins (Matt. 7:15; Rom. 16:17; Eph. 6:4; Matt. 18:6), for which repentance should be made and the promise duly retracted. How the individual pastor and congregation should deal in such cases we shall leave to their Christian wisdom and love for the wayward. Naturally, the nature of the case changes if the agreement was not made; but a mere omission of the signature would not alter the situation.

Question: What is a lay Christian?

Answer: The word *lay* is derived from the Latin *laicus* and means "one from the people," as distinguished from the clergy. It is also used in everyday life to denote one who is not a professional in any given line of endeavor. Perhaps we should add that there is no difference of rank between the laity and the clergy. They are all brothers and sisters in Christ, none higher nor lower than the other. If you address your pastor as "Reverend," that is done in deference to his high office as a representative of Christ, not because of his person. All Christians are kings and priests in God's sight. O. E. S.

THE STAR AND THE SCEPTER

(Continued from page 3)

His word of promise. The mercies of our God never come to an end. They are new unto us every morning. His faithfulness is so great that it reaches to the clouds. His kindness is so enduring that it lasts for a thousand generations.

God Is Present

The reader may say: How wonderful! God's faithfulness reaches to the clouds and His kindness endures for a thousand generations! Such a God, however, is too distant for me. I want God down here in my life and in my generation. Therefore Balaam assures us that God is very present and real in our own life. He says: "The Lord, their God, is with them, and the shout of a king is among them. He has not beheld misfortune in Jacob; nor has He seen trouble in Israel." God is with us as our King! He is in our midst especially during this Advent Season. We shout our hosannas to show our joy over His coming. We rejoice in the fact that the Lord of Hosts deigns to dwell among us, that He is easily findable and readily available whenever we need Him.

He is there even before we need Him. He sees to it that no really serious misfortune or trouble finds its way into our life. As the ever-present God He says to us today, "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." We need fear no evil, because our God is with us. His rod and His staff will comfort us.

God Is Active

And yet no one knows better than the righteous people that the forces of evil are constantly engaged in opposing them. Therefore Balaam's next words are so reassuring: "For there is no enchantment against Jacob, no divination against Israel; now it shall be said of Jacob and Israel, 'What hath God wrought!' " If Satan is active in opposing us, God is far more energetic in supporting and helping us. The modern enchantments of hell cannot harm God's people. These temptations are indeed formidable, but in the very midst of them we can say to one another: "What hath God wrought for us!" He has made those enemies His footstool. He has met those hosts "of the high ones that are on high" and has vanquished them for us. Indeed, He is the God of action who holds the field forever. Therefore we want to observe this Advent Season by turning in penitence to Him who changes not, who is always near, and who is really ready to help us.

Already, but Not Yet

In the first two parts of his blessing, Balaam had spoken of a people and of their God. Now a third character enters this dramatic vision. He is introduced for the first time by a mere pronoun: I see *Him.* I behold *Him. He* is the great Intermediary of Old Testament theology. This is the extraordinary *He* who appears in so many different roles on the stage of the Old Testament. Balaam sees Him, but not yet; he beholds Him, but still in the distance. The vision is *already* there, but *not yet* entirely fulfilled; the perspective is that of looking through a glass, darkly, not the vivid panorama of hope fully realized.

What Balaam saw was the ascendance of a Star and the emergence of a Scepter in Israel. The Star and the Scepter are figures of speech for a brilliant Ruler. This prophecy was fulfilled in terms of the phrase "already, but not yet." The star arose *already* in the person of King David, that illustrious bearer of the scepter in Israel. But David was merely the *already;* the *not yet,* the real Ideal, was still to come in great David's greater Son. He whose star the Magi saw in the East was the real Scepter Bearer to whom Balaam pointed in this vision.

This Star came forth out of Jacob and received a dominion that made David's kingdom look puny by comparison. He made the uttermost parts of the earth His possession. This was a Star which had no mere human origin like that of David; rather it shone with a radiance and a brilliance that reflected its divine character. Here was a King to whom the psalmist could say: "Thy throne, O God, is forever and ever," a King before whom all other kings must fall down, whom all nations must serve.

The phrase "already, but not yet" is also essential to our application of Balaam's prophecy today. We have *already* seen the rising of this Star in the East. One reason why we are observing Advent is this: We want to call to mind the great things which the Star of Jacob did for us at His first coming. He established a kingdom for us not with swords and spears, but with the spiritual weapons of His justice, righteousness, and faithfulness. The enemies whom He vanquished for us were not merely human opponents but our more dangerous spiritual foes: the devil, the world, and sin itself. The blessings which He gained for us are not material well-being and prosperity but rather grace and mercy and fellowship with Him, the "already" of faith.

But our faith includes more than this "already"; it reaches out also to that which is not now, "not yet"; its greatest objective is that wh
almost here and ever coming n
Our hope centers on the reascen
of that Star and Scepter whic
bring with it the complete unfo
of His resplendent glory. In
great "not yet" we shall see Him
our physical eyes, as He really is
at much closer range. We shal
Him come to take us with Hi
be where He is. At His comin
will radiate such bright light tha
too, shall shine as the brightne
the firmament and as the stars
ever and ever. Let us therefore
only rejoice in the "already" of
Christian faith, which we enjoy
let us also live in daily anticip
of the "not yet" which Christ h
in store for us.

"The End Is Come"

(Ezekiel 7)

On all the corners of the earth
Shall come a swift and mighty
For wicked men and stop their mi
That they may know *the Lord is*

The time is come, the day draws n
When sellers and their wares w
fail,
When buyers will not mourn or
And none their leaving shall bev

The battle trumpets sound in vain,
For none will go, nor can they fi
With cities like a desert plain
And paupers fleeing at the sight.

The end is come, the day is near!
The sword without, no bread witl
The heroes quake, and in their fear
They feel His rod and know their

All fickle silver, hoards of gold
The princes then will cast away,
For gems deceive and soon unfold
The broken promise on that day.

When Thou art come, O Christ of G
May we be safe within Thy grace
On paths Thy humble saints have tr
With hope to see Thy holy face!

New Athens, Ill. W. B. STREUFER

Rejoice! The Day Is Near

The Lord is on the march, my soul.
His step is firm and set His goal.
Awake, arise, and watch and pray:
The Day of Wrath is on its way.

Fulfillments of the things foretold
By Christ and holy men of old
Assure the nearness of the day
When heaven and earth shall pass awa

The Son of Man they all shall see
On clouds of heaven in majesty.
He comes to judge the quick and dea
Rejoice, my soul! Lift up your head

The trumpet blasts — the dead arise
My body, too, where'er it lies.
United with my soul 'twill soar
To realms of glory evermore.

Aurora, Ill. PAUL C. STREUFERT

MISSION CALL

This insert in the LUTHERAN WITNESS has only one purpose: to inform our people from time to time on current happenings in our church's far-flung mission work and thereby persuade them to support this vital program with their prayers and offerings. *Mission Call* is edited by Rev. J. E. Herrmann, Stewardship Counselor, 210 N. Broadway, St. Louis

. . They Shared Christ

Those happy persons who rejoiced with exceeding great joy as they beheld the mangered Christ on that first Christmas simply could not keep the wondrous story to themselves. They had to share their Christmas joy with others. The shepherds filled Bethlehem with the good news. Simeon sang his song of praise while cradling the Child in his arms. Anna spoke of Him to all who came into the temple. The Wise Men spoke of Him as they searched for Him in Jerusalem. How can anyone whose heart cradles this Child remain silent? He came for the world. And how our world needs Him!

Her Christmas Offering

Every Christmas Eve the poor widow walks to the altar in the church. In her hand is an envelope which she lays upon the altar. That envelope contains a green currency note for a hundred rupees [$21 in U. S. currency]. Year after year this has gone on.

A hundred rupees is a lot of money for the Bangalore widow. It is more than she earns in three months. And this is not all she gives, for she has given several hundreds for a church in her own native village. To take the measure of her offering, it is well to recall that the church in India is still struggling to stand on its own feet. The average annual contribution per communicant member is only Rs. 4.7 [U. S., about 94 cents].

How does this widow manage to get such sums? She is illiterate. Her dress is a cheap cotton sari. She owns no land. As a coolie she works for wages. She toils in the paddy fields under the hot Indian sun. But she leads a very simple life and saves to make her contribution to the Lord.

The widow once had a son who died in the prime of life. His last words were: "Mother, you have been doing everything for me till now. Now I am dying. Please, Mother, do for Jesus what you have done for me." The Christian mother has never forgotten the last request of her dying son.

REV. J. C. GAMALIEL

When Christmas Comes

by Marie C. Turk

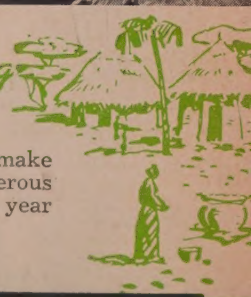
When Christmas comes to us again
With memories of joy and pain,
Will we Christ's blest command obey
To bring His Word to those who stray,
And those who bow to wood and stone,
Who Jesus' love have never known?

How happy they and we should be
If they in fancy, too, could see
The maiden mother with her Child,
The Babe who was the Undefiled,
Could hear the song the angels sang
When earth and heaven with music rang;

If they, too, owned Him Savior King
To whom our praise and gifts we bring,
Who sends His Spirit to our breast,
In whom we find the promised rest,
Who on this joyous Christmas morn
An Infant all divine was born.

When Christmas comes to us this year
With gifts and messages of cheer,
May we resolve to send His Word
There where it never has been heard;
Tell men of mercies Christ has shown
To those who fully are His own.

What Are You Giving For Missions?

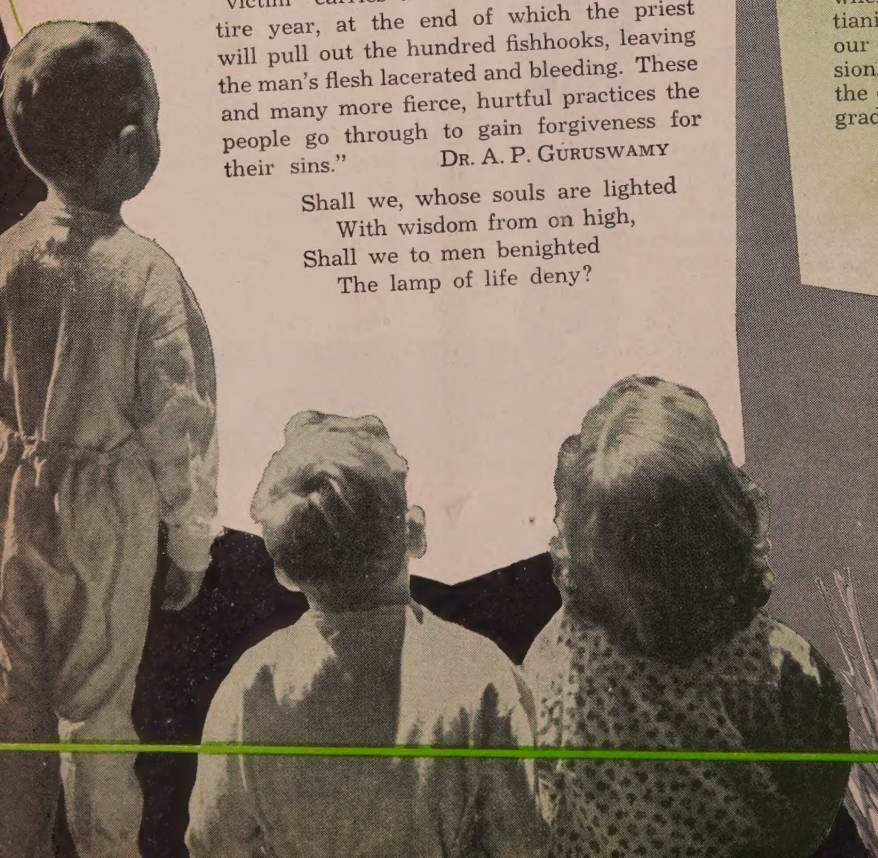


May this widow's example make you pause and consider a generous offering for missions before this year closes.

THEY NEED CHRIST(MAS)

The heathen peoples need the Christ Child. For example: "In the south of Ceylon there is a most weird Hindu temple. It is dedicated to a certain war god who seemingly exists to enjoy the physical suffering of his devotees. Consequently if a man has committed a terrible sin, he will go to that temple and take a vow. In fulfilling that vow he will carry on his head a pot of live coals. He will go through the entire year with that pot of live coals on his head, suffering excruciating physical agony in order to please the god. The pot of coals is kept burning by some friends or relatives both day and night; and when the end of the year comes around, he will go back to the temple, throw down the pot, and go away with an eased conscience. He thinks the god has forgiven all his sins. With my own eyes I have seen men with a hundred large fishhooks in their bare bleeding backs. The "victim" carries these fishhooks for an entire year, at the end of which the priest will pull out the hundred fishhooks, leaving the man's flesh lacerated and bleeding. These and many more fierce, hurtful practices the people go through to gain forgiveness for their sins." DR. A. P. GURUSWAMY

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?



Chri

. . . IN NEW GUIN

Yesusa Kitisosa banya Ikinyigi medae ik doko naimanya kamogo dokorao maso miny aoaka kalo. Imabu Anasum igyada dokony paryakamaiamopa eda mapwe Matiam b madeapya. So reads the section of th Apostles' Creed which deals with the incarna tion of our mighty God's only Son. If yo are interested, the translation of the above par of the Creed, word by word, runs like this "Jesus Christ, His Son, one only the our Lor He-of thinking holding-also I am. Spirit Go womb there made-conceive-and woman virgi Mary He she-bore." Praise and glory to Go for His most precious Gift! We rejoice wit you.

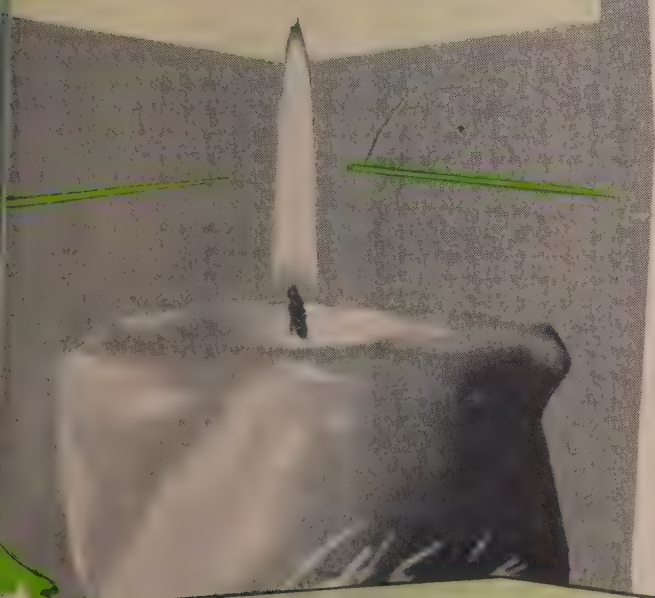
Just as festivity will be in the air about th time you receive this issue in the United State there is festivity in the air here at the preser time. Pig Festival time! It can't begin to com pare with the meaning of Christmas, but it *Te* time. After months of moving around fro tribe to tribe in the outlying areas, the *Te* h finally arrived right smack in the center of th Yaramanda Circuit. We have been forced dismiss the school pupils. All the catechume — and even my interpreter — have left for while. We hope that for the catechumens th will be their last *Te*. Some have said that will be for them. Christians in the Hagen are where they also have the *Te*, have found Chri tianity and *Te* incompatible. In all probabili our catechumens will come to the same concl sion. If they do, that will be the beginning the downfall of the *Te*, and other activities w gradually take its place in the native societ

O. C. HINTZE

IN THE PHILIPPINES

Poinsettia blossoms are beginning to appear on bushes ten to fifteen feet high. They seem to know that Christmas is near. Soon the paper Christmas lanterns, in hundreds of different designs, will decorate the fronts of home, illuminated at night. Little children are beginning to sing "Silent Night" and the other familiar Christmas carols. Radios are beginning to play "I'm Dreaming of a White Christmas," though few people here have ever seen a white Christmas. But that is immaterial. Here, as back home, thousands of hearts will rejoice because "Christ, the Savior, is born!"

RUDOLPH PRANGE



"SHU WA KIMASERI!"

Although only one half of one per cent of the Japanese people are Christian, the Christmas season in Japan is as highly commercialized as in the States, with gigantic Santa Claus displays and an occasional manger scene, music of the "White Christmas" variety and an occasional carol, ornate trees and expressions of "Merry Christmas."

To a Japanese Christian, Christmas is as joyous an occasion as it is for the Christians throughout the world. All Japanese love to sing, but the Christians among them have a special incentive and impetus because of their love for their Savior. At Christmas time they carry this message of love to their fellow men through the medium of the Christmas carol and hymn. For weeks before Christmas they practice four-part harmony.

On Christmas Eve they select strategic areas where their Gospel in song will reach the most people. In Yokohama, for example, the members of Izumi congregation include in their itinerary the two railroad depots and the principal shopping centers. While the chorus sings, the less vocal members distribute tracts or Lutheran Hour Correspondence Course application cards. Crowds always assemble, and some of the natives join their voices with those of the chorus. Invariably a drunkard or two will assist the director and add a note of disharmony. Always among the audience there are a few wistful and nostalgic GI's, humming the melodies or remarking to one another, "Just like home." Occasionally their wallets as well as their hearts are touched, and they contribute to the work of the church in Japan. The Japanese Christian rejoices in his opportunity and privilege to direct the attention of his fellow Japanese away from the materialism of the season, proclaiming *"Shu wa kimaseri"* — The Lord has come!

R. C. EGOLF

CHRISTMAS TREE IN TAIWAN

The Christmas tree for our chapel this year will not be the conventional kind. It is not the symmetrical green symbol that might be die-cut onto a million dime-store Christmas cards. Instead it is a wild, wind-blown green ball of fire — a pine that has had to fill out with lush long needles sticking out in all directions like a thick mop of tousled hair. Being exposed to the strong winds that often blow over the island, the tree has obviously not bothered to waste effort in raising a slender fragile top to be buffeted by the gale. But nevertheless it is a special tree, even a beautiful one. Our refugees from Wen Shan gave us the tree along with several smaller ones for our smaller chapels.

J. L. WILENIUS

THE SPONSOR-A-MISSION PLAN

The Board of Directors of Synod has given permission to the Home Mission Board to initiate the Sponsor-a-Mission Plan. It is a plan whereby congregations and individuals will be given an opportunity to do something above and beyond the budget in order to assist the Mission Boards of the 32 North American Districts in bringing new congregations into being.

Other church denominations have used this type of plan to great advantage. Individual congregations in our own Synod have sponsored new missions in their areas and have found the experience enjoyable and stimulating.

We have reason to believe that there are congregations which would be glad to sponsor a mission but perhaps do not have such opportunity in their immediate area. The Sponsor-a-Mission Plan gives them opportunity to support a new mission in some other part of their own District or some other District of Synod.

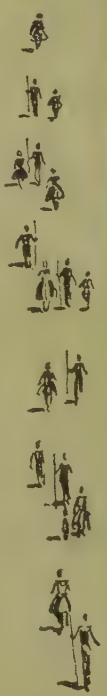
A mission can be sponsored in several different ways. It can be done through a loan or grant to assist a new home-mission station to acquire a site or to erect its first chapel or parish hall. It can be done by subsidizing the new home-mission station for a year. It can be done by a grant which would assist a new home-mission station to acquire some of the initial needs and equipment.

If your congregation or some individual in your congregation would like to sponsor a mission in your own District, then write to the Mission Board of your District. However, if you would like to sponsor a mission station in some other District of Synod, then write to the Home Mission Department, 210 N. Broadway, St. Louis 2, Mo., and indicate in which area or District you would like to support a home-mission station. The Home Mission Board will then put you in touch with the Mission Board serving that particular area.

Please note that the sponsoring of a mission should be something which a congregation or individual desires to do over and above their support of the District and Synodical budget.

A solicitation on the part of an individual in behalf of a certain new mission station is discouraged. The plan is submitted for consideration to congregations and individuals who find that beyond their liberal support of the budget they would still be able to take on the sponsorship of a mission.

Please see the Want Ads in this issue of the *Mission Call* for particulars. WM. H. HILLMER



What Does This P... Say To You?

I'd heard, and yet
I wondered.
Could it be true?
The need so *great,*
The call so *clear,*
And yet so few
To stem the tide
And brave the storm
And bring the message ne
To heathen hearts?
And when I saw
Their outstretched hands,
To my lone view
Against the din
Of heathen sin,
I saw anew
Their need and cried,
"O God, send me!"
And now I know
That we who sow
Must keep our vigil
O'er a million souls
And, toiling, weep,
While those who doubt
The darkness of the night
Are prone to sleep.

C. A. MALZ

ARRIVAL ON FIELD

Frank Koepke - in Japan - Sept. 16
Delbert Gremmels - in Formosa - Sept. 29
George Winkler - in Hong Kong - Oct. 5
Herbert Zorn - in Ceylon - Oct. 14
Clarence Rittmann - in Ceylon - Oct. 14
Richard Krugler's furlough begins *next* spring and not as previously announced

IN U. S. A.

George Shibata - from Japan - Sept. 13

WANT ADS

Wanted:

A loan or grant to assist a new home-mission station to purchase a site.

A loan or grant to help a new mission station erect its first chapel or parish hall.

A grant of $3,000 to help subsidize a new home-mission station for one year.

A grant of $1,000 to help a new home-mission station meet initial needs, such as hymnbooks, chairs, office equipment, Communion sets, etc.

For particulars write:
THE HOME MISSION BOARD, Sponsor-a-Mission Department
210 North Broadway St. Louis 2, Missouri

Please state in which area or District you would like to support a home-mission station

THE LUTHERAN CHURCH - MISSOURI SYNOD

210 NORTH BROADWAY ✱ SAINT LOUIS 2, MISSOURI

TELEPHONE CHESTNUT 1-8000

OFFICE OF THE TREASURER

W. H. SCHLUETER
TREASURER AND TRUST OFFICER

CHAS. E. GROERICH
ASSISTANT TREASURER AND
ASSISTANT TRUST OFFICER

Dear Fellow Member in Christ:

Your Treasurer brings you a distressing fact — the receipts for carrying on the work which we have undertaken as members of Synod show an alarming lag —

During the first nine months of 1955,
Synod has received for its work $4,700,000

During the last three months of 1954,
Synod received for its work $3,200,000

To make ends meet in 1955, we must
raise over and above the 1954
receipts during the last three months $1,200,000

Therefore, between now and January 15, 1956, the
end of the fiscal year of the Districts, it
will be necessary to raise $4,400,000

As a member of Synod you have a Board of Directors and officers to whom you have committed the responsibility of keeping you informed on the finances of Synod. The time has come when we must frankly do as the Apostle says: "Exhort one another every day. . . . For we share in Christ" (Heb. 3:13, 14).

If every member of Synod will make a special Christmas gift of $1.00 for synodical purposes (in addition to his regular offering); or if every tenth member of Synod will make a special gift of $10.00; or if everyone will give as God has prospered him, Synod can meet its necessary expenses by January 31, 1956.

Since we are to exhort one another, we ask you seriously to consider a special contribution for Synod before the end of the year so that the work of the Lord which we are doing may go forward, not backward.

The worshiping shepherds of the first Christmas "made known abroad the saying which was told them concerning this Child." As we kneel at our Savior's cradle in 1955, let us — as a Synod — do likewise.

Yours in His name,

W. H. Schlueter

W. H. Schlueter
Treasurer

LETTERS

(Continued from page 2)

Inasmuch as the WITNESS is an official organ which presents the official views of our church body, should not the article entitled "The Lord's Ladies' Aid" have had an editorial note to the effect that it does not necessarily present the official position of Synod in all that it contains?

No one questions the propriety of *giving* things unto the Lord (as food and clothing for the poor, embroidery for altar cloths, etc.), but many do question the propriety of churches *selling* things to raise funds.

This is not meant to disparage the many fine things that the author's Aid does for the Lord nor to question their sincere devotion to their Savior.

But nowhere in Scripture do we find examples of ladies selling things for the Lord's cause. I am not saying that sales are sinful (that remains an adiaphoron for each congregation to decide); but I am saying that they cannot be pointed to as a parallel to the activities of New Testament women.

Bishop, Calif. (REV.) C. H. BOPP

Am I wrong, or has the Missouri Synod changed its opinion on "Money-making Affairs"? Last year's July and December issues made my heart jump with joy because of the Scriptural viewpoint clearly and concisely written concerning these matters. Am I now to be confused by the inconsistency exhibited in the article entitled "The Lord's Ladies' Aid" as to what is and what is not His will on these things? Please enlighten this perplexed and disconcerted reader.

Hampton, Iowa MRS. H. KRAGEL

NOTE: *Because of lack of space the* WITNESS *temporarily terminates this discussion with the following reprint:*

WHAT'S THE ANSWER?

Question: What position does The Lutheran Church — Missouri Synod take on teas and sales of baked goods and needlework by ladies' aid societies?

Answer: None whatever. Such matters must be decided by each congregation and in Christian love. No one will dispute that the simplest, most logical, wisest, and Scriptural method of raising funds for church and charity is direct giving, consecrated Christian stewardship of treasure. Furthermore, no congregation will want to depend upon other measures for providing necessary funds for its work. If all church members were conscientious stewards, there would be neither need nor inclination for such fund-raising devices. But let none condemn as unchristian and sinful every undertaking of this kind. There are consecrated Christian women who will bake, sew, or do fancy work and the like because they delight in doing something, in addition to their regular envelope contributions, with their hands for the church. Some are even enabled in this manner to turn bits of spare time into cash for the Lord's work which they otherwise could not give. Let charity prevail also in this matter. — O. E. S., THE LUTHERAN WITNESS, May 11, 1954.

REFORMATION MARTYRS 155

The 16th of October, Anno Domini 1555, two men were led from the Bocardo prison in Oxford, England, to the north side of the town. In the ditch near Balliol College the post for the stake was in place, and here the kindling and the wood for fagots (it cost 17s. 4d.) had been gathered. These two men were to be burned as heretics. Watching them from the prison walls was Thomas Cranmer, who would also be burned at the stake within a few months on March 21, 1556. As the torch was applied on that October day, the elder of the two men, perhaps already 65 years old, Master Hugh Latimer, addressed the younger, Dr. Nicholas Ridley, in words which have been repeated over and over again during these four centuries: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England as I trust shall never be put out."

NATIONAL PORTRAIT GALLERY

Hugh Latimer

Latimer was not a Lutheran, but he relied for his salvation solely on Christ's merits. He seemed to realize that martyrdom can come with surprising swiftness to the servant of God. Preaching on the Gospel for the Third Sunday in Advent, in 1552, he took the words of the Savior regarding John the Baptist and pleaded for steadfastness. Jesus had asked: "What went ye out into the wilderness to see? A reed that is shaken of the wind?" Latimer said:

I fear there shall be a great number of us reedsmen when there come a persecution, that we must suffer for God's Word sake: I fear there will be great many that will change, which will not be as constant as John was. When a man is in a wrong or erroneous way, then he may and should change: but "*Persistite,*" s St. Paul; we must endure and st steadfast in that which is good and rig in God's Word we must stand fast, not in popery. So that first we may that we be right, and afterward we m stand. This is the great praise wherev our Saviour praised John; for it is small matter to be praised by Him v knoweth the least thoughts of all m

If persecuted for the sake of Chr at the hands of a cruel and godl enemy, the followers of Christ m suffer torture. Weak in themselv they must rely on Him whose stren is made perfect in weakness. Stea fastness, constancy, is a prime r quirement, but that can come o through a complete dependence God. Let no one believe that he c stand by himself; in his own might will bend like a reed shaken by t wind. In the power of God's mig alone he can stand. In a life of s curity and peacefulness it is ea enough to look back four hundr years and admire old Hugh Latim as we hear his stirring words, "Pl the man." However, today we mu learn to rely wholly on God.

Latimer knew — he learned th from Scripture — that some fall aw in time of persecution. Preaching Sexagesima Sunday, February 1552, on the Parable of the Sow and the Seed, Hugh Latimer said: And truly, I fear me that a great ma of those are as the seed sown up stones, which speak now fair, and ma a godly show of the Gospel; but if the come persecution or affliction, then th are gone. But peradventure some w say to me, "What shall I do? for I cann abide persecution: I am so weak and fearful, and my faith is so slender; ther fore tell me what I may do, or wh remedy I may have?" The only remed is to call upon God to strengthen th faith, and to endue thee with the Ho Ghost, which is the Comforter, which w strengthen thee in all thy tribulation at affliction. Call, I say, upon Almighty Go for this Ghost; and then, undoubtedl thou shalt be made able to abide wha soever tribulation of affliction cometh.

As early as December 7, 153 Hugh Latimer wrote:

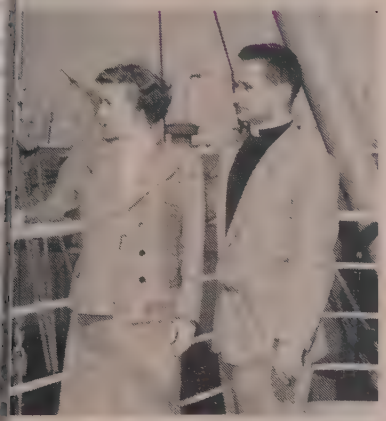
Take this for a sure conclusion th there where the word of God is tru preached there is persecution, as well the hearers, as of the teachers. . . . An to be short, St. Paul calleth the Gosp the word of the cross, the word of pun ishment. And the Holy Scripture dot promise nothing to the favourers an followers of it in this world, but troubl vexation, and persecution."

Thus the martyr Hugh Latimer ex horts us to steadfastness, to "play th man," knowing that Christ predict persecution for his followers, but tha finally those who by the grace of Go remain steadfast will receive "th crown of righteousness."

St. Louis, Mo. CARL S. MEYER

Religious NEWS

The Church The World The Nation



GRUBER

Missionary and Mrs. Philip N. Ernst

Missionary and Mrs. Philip N. st left New York on October 27 Nigeria, West Africa, where they take up their posts in the Ni- ian Lutheran Church. Pastor st, a 1955 graduate of Concordia inary, St. Louis, is the son of Rev l Mrs. Theo. Ernst of Cordova, Md. s. Ernst, the former Nadine Welch Glenwood, Ark., is a graduate of Washington University School of rsing, St. Louis. She also studied the Barnes Hospital School of esthesia in St. Louis.

The Nigerian Lutheran Church is onsored and supported by the Lu- eran Synodical Conference of North nerica.

Lydia Ilse Manns, 48, who with r husband, Missionary Herbert T. nns, had served in Synod's mission South India since their marriage 1935 (prior to that time he had rved a mission term), died in the ristian Mission Hospital at Madu- , South India, October 20 and was ried the same day.

A graduate of the nurses school Cleveland Lutheran Hospital, Mrs. nns daily conducted a morning dical clinic in India and accom- nied the mobile dispensary into the lages.

She was also an authority on ristian lyrics and the music of dia. With several Indian musicol- sts she edited a notation for such sic for a more uniform teaching thod. She conducted choruses, ght music in teacher-training ools, and adapted the Lutheran rgy for the use of Christians in dia.

She is survived by her husband; a daughter, Xandra; a son, Basil; a brother, Rev. Martin Ilse, Jr., Cincinnati; and a sister, Louise, wife of Rev. Wm. A. Drews, Buffalo. Mrs. Manns' parents, Rev. and Mrs. Martin Ilse, Sr., of Cleveland died in 1955.

Samuel Martin Smith was elected mayor of Three Rivers, Mich., in November. A year ago, while he was fishing from a bridge, he was hit by a car and lost a leg. In his long hospitalization he heard his pastor pray for him in regular visits. And Smith also heard other ministers praying for their hospitalized parishioners. He was convinced that he must live closer to Christ if his life should be worthwhile.

In a front-page article the *Three Rivers Commercial* said: "One of the first things Smith did after his victory was assured, was to telephone his own pastor, Rev. F. J. Sattelmeier of St. Peter's Lutheran Church. 'Pastor,' Smith said, 'I'd like to ask you a favor. I am going to take office as mayor with very profound humility. I am eager to make good for the people who have expressed such confidence in me; but I know full well that I'll need help — not only from my fellow citizens, but also from God. I wish that you would call all clergymen in Three Rivers and invite them to be my guests at luncheon. . . . I'll need their personal support and above all, I want to ask them personally to pray for the new city administration.'

"All present wholeheartedly pledged their support to the new man in office," Pastor Sattelmeier wrote the WITNESS.

Enrollment at Valparaiso University this fall is 2,412, an all-time record in the 93-year history of the school. There are 2,173 students on the campus, 68 student nurses at the Fort Wayne division of the university, and 171 students in extension classes.

GEORGE H. PADGINTON

A SECOND AREA EVANGELISM MISSION WAS HELD IN BUFFALO when 34 congregations joined in a preaching-teaching-reaching mission, under the direction of Synod's Department of Evangelism. At the services conducted in each of the churches every evening during the week of October 23—29 guest pastors from out of town preached. 511 lay visitors called on 2,678 unchurched families. 166 adults were enrolled in pastors' membership classes, and another 319 indicated a desire for membership through transfer or reaffirmation of faith. Attendance at the services increased from 3,000 to 4,800. More than 1,700 visitors came to these evening services. Offerings of $7,000 covered all expenses and left a surplus of $3,000 for promotion of evangelism in Synod. Photo shows the Lay School on Evangelism at First Trinity Lutheran Church, Buffalo, on the afternoon of October 23. Rev. Paul G. Meyer was general co-chairman with Rev. Andrew Frinke. The host pastors in Buffalo were enthusiastic about what the mission had done for their congregations

Similar missions are scheduled for Sioux City, January 22—27; Lincoln, Nebr., January 29 to February 2; Twin Cities, February 5—9; Miami, February 19—24. Send requests for area missions to Rev. Oswald A. Waech, Secretary of Evangelism, 210 N. Broadway, St. Louis 2, Mo.

Missouri Synod Lutherans studying in Germany (l. to r.): Paul L. Maier, Robert Scharlemann, Miss Audrey Oldach, Mrs. Edward Schroeder, Mr. Schroeder, and Walter Bouman

Five Missouri Synod young people who have received Fulbright scholarships are studying in Germany this year. They are: Paul L. Maier of St. Louis, who is studying church history at Heidelberg; Robert Scharlemann of Lake City, Minn., studying theology at Heidelberg; Miss Audrey Oldach of Lockport, N. Y., studying German literature at Kiel; Mrs. Edward (Marie Hoyer) Schroeder of St. Louis, studying German literature at Hamburg; and Walter Bouman of Duluth, Minn., studying theology for the second year at Heidelberg.

For the 192 students awarded Fulbright scholarships to Germany this year the U. S. Fulbright Commission provided a two-week orientation course at Bad Honnef on the Rhine River, where this picture was taken.

Other Seminary graduates who are also continuing their theological studies in the land of Luther's birth are: Edward Schroeder of Coal Valley, Ill., at Hamburg; Robert Schultz of Minneapolis, at Erlangen; Hans Spalteholz of Newark, N. Y., at Goettingen; Won Yong Ji of Korea, and Dale Lasky of Duluth, at Heidelberg.

The first printed pidgin English version of New Testament portions was published by the Society of the Divine Word in Techny, Ill. The version contains all sections of the Gospels and Epistles that are read at Roman Catholic Masses on Sundays.

Pidgin English, the universal language of the unschooled natives throughout the South Pacific and in much of Southeast Asia and the China Coast, has about 1,500 basic words. Father Francis M. Mihalic, the translator, explained that starting with the word "house," pidgin English uses "house-car" for garage, "house-sick" for hospital, and so on. He feels that missionaries will find it simpler and more effective to learn pidgin than to teach the natives English.

The Gospel used in the Mass for the Feast of the Blessed Trinity ("Festo-day belong God 3-12") comes out, Father Mihalic said, as follows: "Along this fellow time, Jesus he speak along all school boy belong him: 'Alltogether strong along heaven and along ground he stop along hand belong me. You fellow he go along alltogether place, schoolim alltogether man, baptizm all along name belong Papa, and belong Son, and belong Spiritu Sanctu, schoolim all by-and-by all he must holdim alltogether talk me givim youfellow finish; by-and-by me stop one time you fellow alltogether day, enough along day behind true.'" (Matt. 28: 18-20.)

The three hymns for the Reformation service sponsored by the Synodical Conference churches in Toronto, Canada, October 31, were mimeographed in ten languages: English, Danish, Estonian, Finnish, German, Latvian, Lithuanian, Norwegian, Slovak, and Swedish. The hymns were "Blessed Jesus, at Thy Word," "A Mighty Fortress," and "Now Thank We All Our God." Many refugees attend Lutheran services in Toronto.

St. Peter's Lutheran Church (Rev. Oskar Puhm, pastor) was host for the Monday evening service. Rev. Armin Oldsen was speaker, and Rev. Fred Gumz officiant.

Episcopal and Lutheran churches have, "generally speaking, the best of sectarian child care programs," said Joseph H. Reid, executive director of the Child Welfare League of America, at the celebration of the Philadelphia Episcopal City Mission Society marking the 25th anniversary of placing children from disrupted church families in foster homes.

KONRADI

PROOF SHEETS OF THE CENTENNIAL ISSUE OF *CONCORDIA THEOLOGICAL MONTHLY*, December 1955, are read by the Editorial Committee. For 100 years this journal with its predecessor quarterlies and monthlies has served as the official professional journal of The Lutheran Church — Missouri Synod. The bust of Dr. C. F. W. Walther, first editor of *Lehre und Wehre*, which in 1930 was merged with two other journals to form the *CTM*, stands in the faculty room at Concordia Seminary, St. Louis, where this picture was taken. All members of the editorial committee are on the faculty of the Seminary. L. to r.: Prof. Victor Bartling; Dr. Paul M. Bretscher; Dr. Alfred O. Fuerbringer; Dr. Arthur C. Piepkorn; Prof. Lorenz Wunderlich; Dr. Lewis W. Spitz; Dr. Walter R. Roehrs, Managing Editor; and Dr. Richard R. Caemmerer.

(l. to r.) Revs. D. Thies, V. Brugge, E. J. T. Skinner, H. C. Harting, P. Schmic Dickinson at installation of Pastor Skin Calvary Church, Memphis

Rev. J. T. Skinner, formerl Kannapolis, N. C., was installe pastor of Calvary Church, Mem Tenn., June 26. His cousin, Rev. M S. Dickinson of Chicago, preache sermon, and Rev. H. C. Harting the rite of installation.

Pastor Skinner was also calle principal of the Lutheran Co-op tive School, which now has an rollment of 225. Mrs. Skinne trained teacher, assists as secre and part-time teacher.

On October 2 Calvary Ch received through confirmation s young women as members. All s are graduates of the Lutheran operative School.

Charles P. Taft of Cincinnati lay delegates in a winning against dropping the word "Pro tant" from the name of the Protes Episcopal Church in the U. S. A. its 58th General Convention at Ho lulu the House of Deputies defe the proposal by a vote of 89 3/ 55. Mr. Taft said that Episcopal "are associating every day Presbyterians, Congregational Methodists, and Lutherans."

An adopted resolution aimed marily at inappropriate wed music gives Episcopal clergymen "final authority" on music that be played in the church.

Members of Faith Church, Angeles, bring their used Christ literature — the LUTHERAN WITN devotional booklets, *This Day* m azine, and Sunday school leaflet to the church, where the W Friendship Guild of the congregat packs and sends a large portion the material to Lutheran missi throughout the world. The Par Workers' Guild distributes the mainder of the literature among tients at Rancho Los Amigos.

"I am confident that many tens thousands of dollars' worth of Ch tian literature could be saved nually and given life by sending literature on to those who are ea for it," Dr. Carl W. Berner, sen pastor, commented in the *South California District Edition.*

The Atlanta Association of Baptist Churches appointed a committee to answer statements made by Roman Catholic Archbishop Gerald P. Hurley, who in a pastoral letter called for a campaign by Catholics to educate non-Catholics and pray for their conversion. The letter was read in all Catholic churches of Georgia.

Rev. Dick H. Hall, pastor of First Baptist Church, Decatur, Ga., read to the Baptist delegates a letter addressed to the archbishop in which Rev. Hall said in part: "We believe that where the spirit of the Lord is there is liberty, that no one should be coerced in the matters of religion or taxed for the support of religion in which he does not participate nor believe."

Of the 35,000,000 volunteers working for philanthropic and religious agencies in the U. S., according to the Bulletin of the American Association of Fund-Raising Counsel, Inc., more than 10,000,000 are organized church workers. One seventh of all the volunteers are engaged in fund-raising.

A Quebec statute requiring stores to remain closed on six Roman Catholic holy days of obligation was ruled invalid by the Supreme Court of Canada in Ottawa. The unanimous decision held that the statute was concerned with religion and this is a matter for federal rather than provincial jurisdiction. Many stores defied the law by staying open on the holy days — Christmas, New Year's, Epiphany, Ascension, All Saints, and the Feast of the Immaculate Conception — and paid fines of $40 each time.

The Placement Service, conducted through the columns of *The Lutheran Layman,* official publication of the Lutheran Laymen's League, has run free advertisements for purchase or sale of farms and homes; and of employment, business, and professional opportunities for Lutherans.

Approximately a thousand pastors of Synod have requested the new Placement Service folders distributed by the L. L. L. Rev. William Hillmer, Executive Secretary of Synod's Home Missions Department, has endorsed the service as a mission help.

"Reports of increased church attendance" should not deceive Americans into thinking that a deep and genuine religious revival is under way, Lt. Gen. W. K. Harrison, commander of the U. S. Army's Caribbean Command, said in an address at the 4th annual convention of the Christian Businessmen's Committee International in Washington, D. C.

The answer to the question: "Just how real and effective is this alleged religious trend?" General Harrison finds in the type of prayers which the people are often called upon by spokesmen to offer to God. "There are prayers for peace, disarmament, safety, rain, and many others. The one objective is to gain something for ourselves. There seems to be little concern at all for the glory of God, for the achievement of His will, and the coming of the Kingdom of God." He urged Americans to "repent and believe."

The Lutheran Medical Mission Association held its third annual convention in St. Louis, November 11—13. More than thirty delegates from seven chapters throughout the country resolved to request Synod to appoint a qualified medical person as a full-time executive secretary to carry on more effectively the program of medical missions.

The delegates also encouraged the Wheat Ridge Foundation of the Walther League to make funds available for a survey of medical missions overseas. In the past year the foundation has granted $35,000 for tuberculosis work in Japan, India, and Hong Kong. Additional grants of $50,000 are proposed for 1956. The L. M. M. A. will support the Wheat Ridge Christmas Seals Campaign, which provides these foreign grants.

The progress of medical missions on the foreign field and the specific needs for future expansion were reported by Dr. and Mrs. Theodore Meves, medical missionaries on furlough from Nigeria; Rev. M. H. Grumm, member of the Lutheran Hospital Board, Ambur, India; and Rev. Willard Burce, recently returned from New Guinea. Drs. O. H. Schmidt and Karl Kurth told of the need for consecrated medical workers.

Dr. L. B. Meyer, Planning Counselor of Synod; Dr. H. A. Mayer, Secretary of Missions; Dr. Charles E. Stindel, medical adviser to the L. M. M. A.; and Rev. J. P. Kretzmann, L. M. M. A.'s executive secretary, addressed the convention.

The Russian people continue to be told by their Communist government that religion "is a spiritual poison" which serves "class exploitation," the U. S. Information Agency reports. The Odessa radio warned: "Some time ago, great work was done in the field of atheistic propaganda, but now its tempo has slackened markedly. It is the duty of party organizations to pay the most serious attention to the intensification of anti-religious propaganda, and to make it militant and aggressive."

The Soviet ideological journal *Kommunist* also made it clear that the new "flexibility" in Communist tactics does not include relaxation of the fight against religion.

Dr. Berthold Schulz, a member of Pilgrim Church, Chicago, is the first Western tourist to bring his own car to Russia since the 1917 Revolution, the *English District Edition* reports. He was permitted freely to drive his British jeep as he went sight-seeing in Moscow and Leningrad. Speaking no Russian he managed well with gestures.

A graduate of Northwestern University Dental School, Dr. Schulz is a member of Adventurers' and Explorers' club and has traveled in Siam, India, the Near East, South America, Africa, and now Russia. He is a World War II veteran.

Suicide attempts in prosperous Stockholm have doubled during the past two years, and in other areas of Sweden the rate of increase is only slightly less. Official investigators announce that the most prevalent motives are unhappy love affairs, unhappy marriages, alcoholic problems, mental conditions, economic difficulties, and physical ailments. Many newspapers, however, say the suicide wave is growing in Sweden because "today's people are no longer so strongly anchored in the Christian faith," the *Church News* reports.

WENDEL CHILTON

Third Annual Convention of the Lutheran Medical Mission Association, St. Louis, November 11—13

Seated, front row, l. to r.: Officers, Dr. Irene P. Koenig, Dr. H. J. Freiheit, Mrs. M. A. Bichsel, Rev. J. P. Kretzmann, Dr. Charles G. Obermeyer, Mrs. Leona Froggatt, Mrs. Alex. Graebner, Dr. Theodore Hanser, Dr. Charles E. Stindel

Second row: Mrs. Blanche van Cleve, Dr. L. B. Meyer, Mrs. A. P. Klomhaus, Dr. A. P. Klomhaus, Miss Adelheid Mueller, Miss Mary Robinson, Dr. Otto Grunow, Mrs. Theodore Meves, Dr. Theodore Meves

Standing: Miss Marie Fiehler, Otto Franke, Dr. Karl Kurth, Mrs. John J. Jensen, John J. Jensen, Thomas Petersen, Lester Wehner, Rev. H. G. Cattau, Dr. H. A. Mayer, Dr. H. F. Wind, W. R. Kirk, Mrs. Norbert Leckband, Dr. Norbert Leckband, Walter Obermeyer

MY CHURCH

✠

A Check-up

How Do I Stand?

I spend in one week:

_____ hours for hobbies

_____ hours for my amusement

_____ hours in time wasted

_____ hours in entertaining

_____ total hours for *myself*

Of my income I spend for myself:

$_____ weekly for amusement

$_____ weekly for luxuries

$_____ weekly for entertainment

This sum represents _____% of my income

I spend in one week:

_____ hours for worship

_____ hours for prayer and devotion

_____ hours in Sunday school work

_____ hours in soul winning and welfare

_____ hours in Christian service

_____ total hours *given to God*

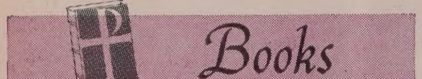
Of my income I give God:

$_____ per week

This sum represents _____% of my income

God's faithful people have always given a *just proportion* of their income and time to God. Thus *God could* bless them and *has* blessed them.

Atlantic District
Stewardship Committee



Christmas, An American Annual of Christmas Literature and Art. Vol. 25. Augsburg Publishing House, Minneapolis. 1955. 68 pages. Paper, $1.25. Cloth, $2.50.

The 25th-anniversary volume of this cherished annual, which has become a "tradition" in many homes, features the Christmas Gospels of St. Luke and St. Matthew with full-color illustrations of the Nativity; a story of "The Jeep Family's Christmas"; four reproductions of Christmas paintings by Maratta, Barocci, Raphael, and Duerer; "Historic Events of the Christmas Season"; pictures of "Christmas in Norway"; "Garlands for the Christ Child" with illustrations of Della Robbia masterpieces; Christmas carols by four contemporary composers; and Christmas poetry. The high quality of printing and color work in the series is continued. An ideal Christmas gift for the Christian family.

Christmas Echoes. Lawrence M. Brings, editor. T. S. Denison & Co., Minneapolis. 96 pages. $1.25.

Volume 10 of this Annual of Christmas Literature and Art uses as its motif the hymn of adoration identified with the St. Olaf Choir and its late director, Dr. F. Melius Christiansen — "Beautiful Savior."

Raising Money for Church Building Projects. By Arthur W. Lumley. Abingdon Press, New York. $2.00.

The author has had years of experience in money raising and is an outstanding leader in that field. Many of our congregations are asking for proved techniques and procedures in this specialized field. The author presents in clear and plain language the main "secrets" used by all professional fund-raising agencies. All churches planning a fund-raising effort will find this helpful book eminently worthwhile.

J. E. HERRMANN

Fools for Christ. By Jaroslav Pelikan. Essays on the True, the Good, and the Beautiful; Kierkegaard, Paul, Dostoevsky, Luther, Nietzsche, Bach. Muhlenberg Press, Philadelphia, Pa. 172 pages, 5×8. $3.

In these brilliant essays the young but already well-known author discusses a question which takes us into philosophy as well as religion — whether God can be identified with the true, the good, the beautiful. His answer, since he is a Lutheran theologian, naturally is negative. But he shows that God will help us, if we humbly follow His leading, to understand what is true, good, and beautiful. The six men mentioned are studied from this point of view. Lovers of music will enjoy especially the fascinating analysis of some of Bach's masterpieces.

WILLIAM F. ARNDT

The Christian World Mission in Our Day. By Kenneth Scott Latourette. Harper and Brothers, New York. 192 pages. $2.50.

Anyone acquainted with the literature on missions immediately associates the name Latourette with scholarly treatises on the history of missions. The present volume, though scholarly in its approach, is written in a most fascinating style. The author begins with the world of yesterday, bounded by the years of 1815 to 1914, an era of tremendous mission activity. With the year 1914 we entered the world of today with wars, great scientific advancement, industrialization, and a rising tide of nationalism. The book reveals a deep understanding of the many mission problems that have always faced the church and a firm conviction that all problems can be solved by the preaching of the Gospel. We commend this book to our pastors and to mission-minded lay people.

H. A. MAYER

Ernst A. Wolfram, Jr. (October 1922, Las Vegas, N. Mex., to July 30, 1 en route to Japan), son of Dr. Ernst Nell Tourbille Wolfram; graduated John's College, Winfield, Kans., 1942, Concordia Seminary, St. Louis, 1946.

He was pastor of Vanport Chu Portland, Oreg., 1946—48, and chaplai the U. S. Navy, 1948 until his death a a brief illness. During the Korean he served with the First Marine Divisi

He is survived by his widow, the f mer Mary Ann Godejohn, whom he m ried in 1954; his parents and a sis Mrs. Ruth Schulz, all of Winfield; an brother, Luther, North Hollywood, C

The undersigned conducted the neral services August 18 in the Chu of the Recessional at Forest Lawn, Gl dale, Calif.

GEORGE E. THEISS

John M. Ansorge (February 1, 1 El Paso, Ill., to September 12, 1955, M ning, Iowa), son of John and Concor Tirmenstein Ansorge; graduated C cordia College, Fort Wayne, Ind., 19 and Concordia Seminary, St. Louis, 19

He was the first and only resident p tor of Zion Church, Manning, from 1 to 1954, when he became associate pas of the congregation. He served as S retary of Missions for the Iowa Dist West Board of Directors.

His wife, the former Gertrude Hein whom he married in 1907, died in 19 and a son, Rev. Arthur, in 1949. Surv ing the father are three sons: Rev. K S., Willmar, Minn.; Rev. Max J., Sp Lake, Iowa; and Edwin J., Des Moin and a daughter, Luella, Omaha, Nebr.

Funeral services were conducted Zion Church, Manning, September Rev. George Eschenbacher officiated, R Adolph Schwidder preached, Rev. P G. Bergmann read the obituary, P G. W. Lobeck spoke for the District, a Rev. T. Hoemann read the commit rites in Manning Cemetery.

PAUL G. BERGMANN

Bernard J. Otte (September 11, 18 Morsum, Hanover, Germany, to Septe ber 16, 1955, St. Louis), son of Dietr and Dorothea Schroeter Otte; graduat Concordia Seminary, Springfield, Ill., 18

After teaching school at Millet Nebr., 1894—96, he held pastorates Elgin, Minn., 1896—1900; Imperial, Ne 1900—1903; Haigler, Nebr., and St. Fra cis, Kans., 1903—05; Ludell, Kans., 1 to 1912; Downs, Kans., 1912—19; a Jefferson City, Mo., 1919—40, when retired.

His wife, the former Bertha Jens whom he married in 1894, died in 19 Four sons survive him: Alfred, Hunt Kans.; Elmer, Whiting, Ind.; Carl a Arnold; and four daughters: Mrs. Fr Boeckmann, Downs, Kans.; Lydia, J ferson City, Mo.; Mrs. T. H. Brackma and Leona.

The undersigned conducted the f neral services September 19 in H Cross Church, St. Louis, and read committal rites in Concordia Cemete Rev. E. L. Roschke spoke for the West District and the St. Louis Pastoral Co ference.

JOHN W. OTT

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

augott F. Wunderlich (May 2, 1890, , Tex., to October 4, 1955, Chicago), Rev. Fred and Bertha Klein Wunh; graduated Concordia Teachers ge, Seward, Nebr., 1910.
taught in Lutheran schools of y Congregation, Willow Springs, 910—13; Trinity, West Chicago, 1913 17; Bethlehem, St. Louis, 1917—19; St. Andrew's, Chicago, 1919—53.
e is survived by his widow, the for- Sophie Schlechte, whom he married 13; two sons: Rev. Herbert, Stevens t., Wis.; and Frederick; and two hters: Vera and Mrs. Norma Spallek.
he undersigned conducted the fu- services October 7 in St. Andrew's rch, Chicago, and read the committal in Bethania Cemetery. M. FRICK

Announcements

Ordinations and Installations

CANDIDATES

dained and Installed:

r, Hermann M., Immanuel, Menno, Dak., by John Dewald, Nov. 6.
er, Robert, Peace, Windsor, Ont., Can., by lwin T. Umbach, Oct. 30.

dained and Commissioned:

s, Robert, mission field, Garland, Tex., by A. Gaertner, Oct. 9.

PASTORS

mmissioned:

eke, Warren, Immanuel Church, Toledo, nio, as missionary in the Toledo area by P. Fackler, Oct. 30.
y, Herbert H., as pastor of Gloria Dei ongregation, Ambler, Pa., and missionary the Ambler area, by Herbert C. Meyer, ct. 30.
ller, Theodore C., Redeemer, Indianapolis, d., as missionary for the English District the Pilgrim mission, Indianapolis, Ind., William H. Eifert, Oct. 16.

stalled:

r, Albert W., East Bethlehem, Detroit, ich., by E. F. Schildt, Oct. 30.
on, C. R., Trinity, Inglis, Man., Can., by lvin O. Borchardt, Oct. 30.
ling, Edward, Trinity, Churchbridge, Sask., an., by Alvin O. Borchardt, Aug. 7.
del, Karl J., Bethany, Wallace, Idaho, by ohn Feiertag, Nov. 6.
tberg, Armin C., Concordia, Hoisington, ans., a merged congregation of St. John ear Hoisington and Emmaus, Hoisington, y Arthur F. Traugott, Nov. 6.
m, Alex D., Lakeview-Alturas parish, by eorge C. Schroeder, Nov. 6.
ffeld, Victor E., St. John, Lanesville, Ind., y Gustav Reschke, Nov. 6.
mphardt, Arnold E., Evangelical Lutheran hurch of England at Sunderland, Co. Durham, England, by E. George Pearce, Oct. 2.
ers, Luther W., Faith, Westchester, Ill., by . H. Semmann, Nov. 6.
, John H., St. Peter, Polar, Wis., by A. Ferin, Nov. 6.
ks, Ewald, Gloria Dei, New Orleans, La., y Miles C. Gebauer, Oct. 23.
ckell, Maurice, Midview Mission, Grafton, hio, by Henry Lieske, Sept. 11.
midt, Paul, Trinity, Indio, Calif., by W. H. ensmeyer, Oct. 16.
omberg, Elmer, St. John, Beemer, Nebr., y Frederick Niedner, Jr., Nov. 6.
roeder, John E., Emmanuel, Tell City, Ind., y Erich B. Allwardt, Nov. 6.
son, Wenzel D., Immanuel, Grand Mound, owa, by I. G. Kitzmann, Nov. 6.
tenberg, Kenneth K., St. Paul, Glenwood ity, and St. John, Boyceville, Wis., by Martin C. Goetsch, Nov. 6.
dy, Robert O., St. Luke, San Jose, Ill., by obert G. Jordan, Nov. 6.

PROFESSORS

nducted:

oka, Erich, St. John's College, Winfield, Kans., by Pres. Carl S. Mundinger, Oct. 30.
ving, Eldor C., St. John's College, Winfield, Kans., by Pres. Carl S. Mundinger, Oct. 30.
lzer, Wilbert, St. John's College, Winfield, Kans., by Pres. Carl S. Mundinger, Oct. 30.

TEACHERS

Installed:

Buescher, Clarence A., Trinity, Amarillo, Tex., by Gilbert F. Meseke Nov. 6.
Czech, Cand. Richard, St. Matthew, Pittsburgh, Pa., by Walter H. Koenig, Aug. 21.
Hofts, Dennis, Central School of the Topeka Lutheran School Association, Topeka, Kans., by J. G. Jacobsen, Oct. 16.
Mueller, Albert, Mission School, Ambler, Pa., by Herbert C. Meyer, Oct. 30.
Schmidt, Theodore, East Bethlehem, Detroit, Mich. by E. Schildt Oct. 30.

Official Notices

1. Sometime ago the *Board for European Affairs* felt constrained to resign. To fill out the unexpired term, the undersigned has appointed the following to serve as an interim committee on European Affairs: *Dr. Paul Koenig, Rev. E. L. Roschke, Prof. Martin Naumann, Dr. O. A. Dorn, Theo. Schroeder.*

2. In accord with the resolution of the Houston Convention calling for the appointment of a *committee to meet with the Commission on Fraternal Organizations* to rewrite Paragraph 12.03g, with the purpose of more clearly defining the nature of the exceptions to the general rule which is stated in Paragraph f (concerning unusual cases of communing a person who is still outwardly connected with a lodge), the following have been appointed: *President W. H. Meyer, Rev. George Beiderwieden, Sr., Edgar Fritz.* — JOHN W. BEHNKEN.

Assignment Notice

Advance notice is herewith given congregations and boards of Synod that the *calls and applications for next year's graduates, vicars*, etc., are to be sent to the District Presidents by *March 14, 1956.* — WALTER F. LICHTSINN, D. D., *Chairman*, Board of Assignment.

Nominations for Professorship At Immanuel Lutheran College, Greensboro, N. C.

The Missionary Board in its meeting on October 20, 1955, "resolved to issue a call for candidates for a professorship at Immanuel Lutheran College, Greensboro, N. C., and to publish notice to this effect in the official church papers of the constituent Synods of the Synodical Conference and the *Missionary Lutheran.*"

Congregations are now requested to place names of candidates in nomination for this professorship. The professor-elect is to teach Religion and such subjects as agreed upon by the members of the faculty and the Board of Control of Immanuel Lutheran College.

Names of candidates should be forwarded before January 1, 1956, to: THE MISSIONARY BOARD OF THE LUTHERAN SYNODICAL CONFERENCE, 210 North Broadway, St. Louis 2, Mo. — EDWIN L. WILSON, *Chairman.*

Notices

Trinity Lutheran Church, Marquette, Mich., is now being served by The Lutheran Church — Missouri Synod. Anyone knowing of Lutherans now residing in the Marquette area (Negaunee, Ishpeming, and the K. I. Sawyer Air Base) please inform REV. W. E. MAAS, 122 W. Ridge St., Marquette, Mich.

Members of Synod moving to, or visiting, Arizona will find four Missouri Synod churches in that state: two in Phoenix (Mount Calvary and Christ), one in Tucson (Faith), and one in Yuma (Calvary). — H. H. ENGELBRECHT.

Wanted

Communion ware for mission congregation. — W. R. BILLINGS, *Secretary*, Redeemer Lutheran Church, Box 350, Montgomery, Alberta, Canada.

Superintendent for new Lutheran Home for Invalid Aged. Write: DR. KENNETH ECKHERT, 155 Summer St., Buffalo 22, N. Y. — REV. H. G. CATTAU, *Vice-President*, Board of Directors, Niagara Lutheran Home.

Red, green, and purple *altar sets* in good condition. Mission willing to pay shipping. — MOUNT OLIVE LUTHERAN CHURCH, Fourth and G, N. W., Miami, Okla.

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Changes of Address

Pastors:

Baepler, Frederick A., Concordia, Mo.
Bauer, Hermann M., Menno, S. Dak.
Beck, Paul R., 6065 State Rd., Saginaw, Mich.
Birnbaum, Chaplain Leon L., Hq. Sq. 3520th Combat Crew, Trng. Wing (MB), McConnell AFB, Wichita, Kans.
Buchheimer, Paul, 3 McAllister Dr., Saratoga Springs, N. Y.
Buls, Alfred, 601 W. Walnut, Nashville, Ill.
Busarow, Gilbert N., Box 186, Arriba, Colo.
Chelmo, Walter, 913 Governors Ave., Orlando, Fla.
Cohrs, Martin W., *em.*, 2621 E. Tillamook, Portland 12, Oreg.
Dicke, Martin H., 519 St. Croix St., Hudson, Wis.
Dierks, Chaplain William T., USN, 530 E. 234th St., Bronx 70, N. Y.
Fenner, Martin A., 8108 Harwood Ave., Wauwatosa 13, Wis.
Fredrickson, Carl E., 1106½ Douglas, Sioux City, Iowa
Grother, Louis W., 804 Forest Glen, Kalamazoo, Mich.
Harms, Robert, Pierce, Nebr.
Hennig, J. W., *c. r. m.*, 2950 Hudson, Denver, Colo.
Hiller, Harold M., Box 5827, Midwest City, Okla.
Holsten, Erwin H., 4401 Soledad Way, Sacramento 20, Calif.
Janssen, Ihno A., Jr., 25079 Lyndon Ave., Detroit 39, Mich.
Knoernschild, Erich H., 315 Eighth St., Las Vegas, N. Mex.
Knuth, Paul L., 506 Oregon Ave., Dundee, Ill.
Kolberg, Oliver E., 107 S. Harold Ave., Northlake, Ill.
Morgal, Louis F., 815 Johnson, Springdale, Ark.
Myhr, Julius B., Jr., 1402 Pembina Highway, Winnipeg 9, Man., Can.
Nissen, Christian J., Box 507, Mahnomen, Minn.
Porisch, Paul, Wheaton, Minn.
Schmidt, G. Daniel, 1007 Ninth St., Rock Springs, Wyo.
Sedory, Elmer J., 5243 S. Major, Chicago 23, Ill.
Stanfel, Albin J., 2515 Eglinton Ave., W., Apt. 309, Toronto, Ont., Can.
Sylwester, Chaplain Oscar L., A02251820 Chaplain Office, Hq. 51st Fighter, Interceptor Wing, APO 235, San Francisco, Calif.
Wendelin, Robert A., 1813 N. 16th St., Milwaukee 5, Wis.
Wesche, Walther C., 318 Eidson Ct., Ironton, Mo.
Wirth, Carl, Halloway, Minn.

Teachers:

Bartels, Fritz H., 1321 23d Ave., N., Minneapolis 11, Minn.
Breitwisch, G. H., 2346 N. 26th St., Milwaukee 6, Wis.
Christiansen, Alfred, 1640 N. Pebble, Fremont, Nebr.
Dehning, Mervin H., 603 S. Fifth St., Norfolk, Nebr.
Feddersen, E. C., 5724 W. School, Chicago 34, Ill.
House, Joseph A., R. 1, St. John Lutheran School, State Center, Iowa
Kolstedt, Robert, 924 Beloit, Forest Park, Ill.
Meves, Theodore A., 2795 N. Sholes Ave., Milwaukee 10, Wis.
Meyer, Frederick, A., 1019 Vine St., Beloit, Wis.
Uffelman, Donald W., 9365 Litzsinger Rd., Brentwood 17, Mo.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau,** Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

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